

art mighty amongst the gods, the
subduer of men;
granter of dwellings, repel all evil
spirits,¹ and render
our enemies easy of discomfiture.

7. Whatever strength and opulence
(exist) amongst
human beings, whatever be the
sustenance of the five
classes of men, bring INDRA to us,
as well (as) all
great manly energies.³

8. Whatever vigour, MAGHAVAN,
(existed) in
T_RIKSUU, in DRUHYU, in- PURU, bestow
fully upon us
in conflicts with foes, so that we
may destroy our
enemies in war.

9. Give, INDRA, to the affluent, and
to me also, a
sheltering and prosperous dwelling,
combining three
elements,³ and defending in three
ways; and keep from
them the blazing (weapon of our
foes).

10. Affluent IXDBA, propitiated by
praise, be nigh
to us, as the defender of our
persons (against those)
who assail (us as) enemies, with a
mind bent upon
carrying off (our) cattle, or who
assault us with arro-
gance.

protector in battle, in descendants, &c., that is, in
securing to us
these good things and long life.

10. *Pibdanani, Rdksahas, from their tittering the inarticulate
sound, Pip.*

11. *Sama-Vcfa, i. 262.*

12. *Tridhdtu saranam trivarutfiam,*
according to *Sayana*, of
three kinds, *tri]*»'akdram trilhumiham, as if the
houses were
constructed of more than one material, or wood,
brick, and
stone : in his scholia on the *Sdman*, i. 266, he
explains it
variously, as containing three kinds of beings, gods,
men, and
spirits; or three precious things, gold, silver,
diamonds; or
three states of being, desire, action, avaiice :
trivarutham is
similarly explained in both his scholia as sheltering.
or protect-
ing from three conditions of the atmosphere, cold,
heat, rain.